

THE REHEARSAL.

1. That of the *Queen* being *Head* of the *Church* further Explain'd.
2. When that *Title* was first Given to the *Crown*.
3. By *Whom* it was Given.
4. For what *End* it was Given.
5. The true *Meaning* of it, as Explain'd in the 37th *Article*.
6. After it was laid aside by *Queen Elizabeth*, and Disown'd by the *Protestant Bishops*.
7. The word *Governor* in the *Oath of Supremacy* Explain'd,
8. The *Authority* of the 37th *Article*.
9. It is a full Answer to all the *Acts* of *Parliament* Quoted in the *Rights*. And shews which is the *Church* of *England* as by *Law* Established.
10. Objection against the *Reformation* that the *High-Places* were not taken away.
11. The Manifest Design of the *Rights* to seduce men to *Papery*.

SATURDAY, February 1. 1706.

(1.) *Country-man.* **Y**OU spoke a little, *Master*, in your last concerning the *Queen* being *Head* of the *Church*; but I Desire you would make it more Plain to me; for Every body do's not take up short Answers. They wou'd have things more fully Explain'd to them. It is only to those who Understand a thing beforehand that Short Answers are the Best, and the Clearest too, because they Apprehend it all at once. But with *Beginners* and *Learners* you must take more Pains, and Instruct them from the Beginning. Tho' it be Tcdious to those who can Read well, to hear others Spell and put together. But their Good Nature will give them *Patience*, when they consider it is for the Help of those who Want it. I wou'd therefore know When this *Title* of *Head* of the *Church* was Given to our *Kings*, and by *Whom*, and for what *End*, and what is the True *Meaning* of it.

(2.) *Rehearsal.* I will satisfy you in all these Particulars as well as I Can. And first for the *When*, at what *Time* this was Given. It was in the 25th year of the *Reign* of *K. Hen. VIII.* This was the first time that that *Title* of *Head* of the *Church* was given to any of our *Kings*.

(3.) Then by *whom* it was given. It was given by a *Convocation* of *POPISH Bishops* and *Clergy*, for it was before the *Beginning* of the *Reformation*.

(4.) And the *End* for which they gave it, was, to *Pacify* the *King*, who had Hook'd them into a *Premunire* for owning the *Legantine* Power of *Cardinal Wolfey*, without the *King's* *Licence* first obtain'd under his *Hand*, pursuant to former *Acts* of *Parliament* had been made in that Case. To *Rescue* themselves out of this *Snare* they gave the *King* a Great *Subsidie*, together with the *Act* of *Submission*, so much talk'd of, whereby they made him *Head* of the *Church*, and Bound

themselves not to *Meet* or *Act* without his *Licence*. Which Gratifying the *Ambition* of that *Prince*, procur'd his *Pardon*.

(5.) Now as to the true *Meaning* of it, I will not Inquire what their *Meaning* was in it who first Gave it. Let the *Papists* Defend that Point, for the *Act* was wholly theirs. Tho' they have been Objecting it against *Us* ever since.

But as to our *Meaning* in it, I will shew you Clearly, from our 37th *Article*, which I will set down here *Verbatim*, that you may Understand it more fully.

“ Article 37. Of the Civil Magistrate.

“ The *Queens* Majesty hath the Chief Power in this Realm of *England*, and other her Dominions, Unto whom the Chief Government of all Estates of this Realm, whether they be Ecclesiastical or Civil, in all Causes doth appertain, and is not, nor ought to be subject to any Foreign Jurisdiction.

“ Whereas we attribute to the *Queen's* Majesty the Chief Government, by which Titles we Understand the Mindes of some Slanderous Folks to be Offended: We give not to our Priuces, the Ministring either of God's Word, or of the Sacraments, the which thing the *Injunctions* also lately set forth by *Elizabeth* our *Queen*, do most plainly testify: but that only Prerogative which we see to have been given always to all godly Princes in Holy Scriptures by God himself; that is, that they shou'd Rule all Estates and Degrees committed to their Charge by God, whether they be Ecclesiastical or Temporal, and Restrain with the Civil Sword the Stubborn and Evil-doers.

(6.) These are the Words of that *Article*. And you are to observe, That it was made after

after the Title of *Head of the Church* was laid aside by *Queen Elizabeth* (as I told you in my last) and the word *Governor* only put into the *Oath of Supremacy*. For the *Protestant Bishops* Refus'd to take the *Oath* till this was done, as *Bishop Burnet* tells in his *History of the Reformation*, Part 2. p. 386. And in his *Travels*, p. 52. he Quotes a Letter of *Bishop Jewel's* which says, *That the Queen refus'd to be Call'd Head of the Church, and adds, That that Title cou'd not be Justly given to any Mortal.* And this *Bishop Jewel* was the greatest Light of the Church of England, and the most Learn'd Opposer of *Papery* of any that Liv'd in that Age.

(7.) But tho' the word *Head* was then taken away, yet many still scrupl'd even the word *Governor*, lest some *Spiritual Authority* might thereby be intend'd to be Plac'd in the *Crown*. To answer which *Objection* this Article was made, wherein it is Declar'd that the *Government* meant in the *Oath of Supremacy* to be Lodg'd in the *Crown*, was only a *Civil Government*, to Restrain with the *Civil Sword*. And all *Spiritual Authority*, to Preach the Word, or Administer the *Sacraments*, is expressly Drown'd by our *Kings*, and all *Preerogatives* of the *Crown* to it is forever Bar'd and Disclaim'd.

(8.) And this Article is not only an Act of the *Convocation*, but confirm'd by Act of *Parliament*, and enjoyn'd to be Subscrib'd by all the *Clergy*. And stands so to this Day.

(9.) *Country-m.* This is Clear and Plain. Now let the *Observer* see what he has to say for making the *Queen* a *Bishop*, and bestowing her a *Mitre* as well as the *Crown*?

Rehears. And let the *Rights* see what he can make of all those Acts of *Parliament* he Quotes in the *Reign of K. Hen. VIII.* And which he calls the *Church of England*, as by *Law* Established. Are not *LATER Acts* as much *Law* as the *FORMER*? And if ther be a *Dispute* betwixt these, which shall take Place? May not *LATER Acts* Explain, and ever Abolish the *Former*?

And let him Chuse (but he has Chosen) whether he will Insist upon a *POPISH Act of Submission*, or upon the *Sense of PROTESTANT Bishops and Clergy*, Confirm'd by a *PROTESTANT Queen*, and a *PROTESTANT Parliament*? And which is to be call'd the *Church of England* as by *Law* Established?

(10.) *Country-m.* But he will give no body leave to *Mend*! Ther were several *Godly Reformation's* by the *Kings of Judah*, but ther is a *Blot* upon them, that the *High-Places* were not taken away. Yet those very *High-Places* which were left at the Beginning of our *Reformation*, and which we have since, in a great Measure, taken away, are still Charg'd upon Us. You told me before that the *Cuse of the Regale* (which the *Rights* pretends to Answer) gives *Nine Instances* wherein we have Reform'd from our first *Reformation*. And ther may be some more *High-Places* which are not yet wholly taken away. But the *Rights* seems Aggrieved that we are still Reforming more and more

from *Papery*. And wou'd Reduce us back to the *Dreggs* of it again. And leave us no Choice but *That* or *Atheism*. And he knows which the *People* will Chuse, tho' many may stick at *Atheism* by the way.

(11.) *Rehears.* That this is the Design of that Book of the *Rights* will appear Plain to any who will Read the *Tenth* and last Chapter of it, which is chiefly employ'd in a Comparison betwixt *Papery* and the *Reformation*. And he gives much the Advantage to *Papery* in every Article: Upon the Supposition that ther is any *Church, Priesthood, or Sacraments* Instituted by *Christ*, and not wholly Dependent upon the Sole Authority of the *People*.

Country-m. And we may modestly suppose, that he cou'd never Expect to bring the *People* in General to the *Latter*; And therefore that his Design was to induce them to the *Former*. Since by his Arguments, if they will be *Christians* or of any *Church*, he tells them plainly they must go over to the *Church of Rome*, and not stick in the *Church of England*, which from the Acts of *Hen. VIII.* he Endeavors to Represent as no *Church* at all, or to have any other than a *Lay-Authority*, Deriv'd from the *Crown*, as he wou'd make that of the *Crown* to be Deriv'd from the *People*. But I think you have put a Spoke in his Wheel by the 37th Article, which shews how much better *Christians* and *Church-Men* the *Protestant Bishops* were than the *Popish*, since the former Disown'd and Remov'd the *Headship* which the latter had given to the *Crown* over the *Church*.

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